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SERMON

PREACH'D TO THE

Artillery-Company,

AT

S. MARY LE BOW.

OCTOBER 21. 1679.

AND

Published at their earnest Request.

By *EDW. PELLING*, Rector of *S. Martin Ludgate*,
and Chaplain to his Grace the Duke of *Somerset*.

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S. L U K E III. 14.

And the Souldiers likewise demanded of him, *saying,*
And what shall we do?



What shall we do? is an old and general Question, which many times will puzzle even a wise man to answer. In this Chapter we find, first the People facing *John* the *Baptist* with this Question in their mouths. He had told them of an Ax that was now laid to the root; and presently the people (who are commonly frightened at the noise of such fatal and edged Instruments) came unto the *Baptist*, like a Forlorn Hope, and desired him to tell them, *what they should do then?* v. 10.

Then came the Publicans; which were Officers under the *Romans*, that did Farm and Collect the Customary Taxations; but not content with their ordinary Profits and Pay, used all manner of Oppression, racking and pillaging the people; so that the Name and Office of a Publican was infamous even among the *Romans* themselves; and in the Scripture, Publicans and Sinners commonly go together in Files. As soon as they heard of an Ax coming, 'tis no wonder if they should be alarm'd too; they put
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the same Question to the Baptist which the rest did, *Master, What shall we do?* v. 12.

In the Rear of all came these Souldiers in my Text, a sort of men that had been used to the Sword, but yet were apt, as others, to be afraid of an Ax, and as unwilling to be hewn down. These Souldiers are thought to have been *Jews*, that listed themselves under the *Romans*, and quartered up and down in Garrisons for the security of the Nation; who, though they thought themselves obliged in Conscience not to undertake any Military Expeditions, or to engage in an open War, and pitcht Battel, against their Country-men, yet were a rapacious sort of Infantry, (as fordid Auxiliaries for the most part are) and not so over-kind to their Brother-hood, but that upon occasion they would plunder and Forrage in an Hostile way, or skrew Booties out of them by Accusations, after the manner of Delators and Pick-thanks. But as stout and insolent as they were, it seems that S. *John's* Sermon took down their Courage, when they heard that the Judgment of God was at their Heels, ready to cut its way, so that no Shield or Buckler could be their defence against it, their hearts sunk (like men desirous of Quarter) and hereupon they follow their Leaders, the Publicans and People, and beseech the Baptist to give them their Charge like-

likewise, they demanded of him, saying, *And what shall we do?*

From the Occasion and Connexion of the Words, I might proceed to entertain you with *John's* Resolution of the Souldiers Question. *Do Violence to no man, neither accuse any falsely, and be content with your Wages*; which was a very seasonable Charge then, considering, first, that the *Jews* at that time were yoked and kept under by the *Roman* Forces, and were subject to be oppress'd and harrass'd, and made a Prey of, whensoever the *Roman* Eagle should invade them with her Tallons and her Bill. And considering too the insolent and base behaviour of these Souldiers, that not content with their ordinary Pay, liv'd like Harpies and Sycophants, upon Rapine and Spoyle. To them the Baptist spake home, aiming at the proper mark, and leveling his Admonition at their sin, and darting his Arrow that way where he was sure to hit and to wound deepest.

But these directions may not seem so proper for this place, and for this Auditory, there being a vast disparity and difference in respect both of Persons and Times.

1. In respect of Persons. These Souldiers in the Text were not so much as Listed into the Christian Religion, nor very well Disciplin'd in their

their own: but men who followed the Conduct of their own impetuous Appetites, and minded no Law so much as that of Arms. But You have not so learned Christ, the Captain of your salvation; You, that are clad in the Armour of God; You, that have Truth for a Military Girdle, and Righteousness for a Breastplate, and Charity for a Marching-Shoe, and Faith for a Shield, and Hope for an Helmet, and the Word of God for a Sword, as *S. Paul* describes a Christian that is armed *Cap-a-pe*, and that is strong in the Lord, *Ephes. 6.*

2. There is difference too in respect of the Times; things being with us (though to the great dissatisfaction of some Renegado's abroad, and some Mutineers at home) in a quiet and peaceable state, and those two dear Darlings of mens Affections, Liberty and Property, being in our actual and plenary possession. Indeed *S. John's* Admonition would be pertinent, were the Times such as they were not so long ago that we should forget them, when the Pulpit was the Drum, and *Curse ye Meroz*, and Rebellion, was the Beat; when the whole Land was sequestred into the Claws of our *Mortified Saints*, after they had lustily squeeze'd the Publick Faith, and when an Information was the Price of the greatest Estate; then 'twas a seasonable Command to our Masters,

sters, those Ruffians in Buff, *Do no violence to no man, neither accuse any falsely.* But considering the posture of our Affairs, that (God be blessed) it is yet undisturb'd, so that your Arms are not for Terrour, but for Shew only, I must be pardon'd, if I do not tye my self strictly to the Baptist's Answer, but resolve the Souldiers Question in such a way as may suit with our Times, and in some measure answer the purport of this Solemnity.

The general design of *S. John*, was to Train these Souldiers into good Manners; and so my first business shall be to advise you to have a good Conscience. I do not speak of a cheap Humour, or an Opinion that is easily taken up, or a perverse Perswasion; much less do I mean the acting upon loose Principles; Principles which among honest men will not pass Muster; for such a Conscience is nothing else but the Colour of a Knave, or the Trumpet of a Rebel. But by a good Conscience, is understood a Judgment that is rightly informed, and that is faithfully obey'd, so that the result thereof is Vertue, and Religion, and Righteousness, which is indeed the Breast-plate of every good Christian. Let such a Conscience as this be your Armour; a Conscience that will endure the Shock, that will stand by a man undaunted in the day of Battel,

Battel, and that will be a Guard and a Comfort to him at the Onset of Death. We read of that Centurion, *Cornelius*, that he was *a devout man, and one that feared God, with all his house*, Act. 10. 2. Piety, and a Religious Dread of offending God, is a necessary Qualification in a Souldier; whether we consider, First, the Quality of his Office; or, Secondly, the Dangers which do attend his Employment; or, Thirdly, the Issue which he expecteth by his Atchievements.

1. A good Conscience is necessary in respect of his Office; for so it makes him the more Honourable. Those Military Exploits, with which Great and Noble Spirits have made all Histories to swell, were so far from being any Blot in their Escutcheons, that they have been a Lustre to their Families and Names, and were many times the Foundation, sometimes an Addition, always an Ingredient of their greatest Honours: And generally the beginning of the most splendid Fortunes, and the Originals of the highest Titles and Names of Renown, were fetcht from the Camp, as the just Reward of Fortitude and Gallantry, of Gore and Blood. Upon which score, the *Greek* Hero's, the *Roman* Consuls and Dictators, and (who have been as matchless as any) our *English* Worthies, have been Great and Honourable at Home, because they were Faithful,

ful, Valiant, and Victorious in the Field.

Now, what a disparagement is it to your Coat, that a Noble and Brave Spirit should Cassier his Honour, and stain his Name and Blood with Vice, which is even a stain to the Dung-hill? What a blemish is it, that he should drink himself out of the shape of a Man into the similitude of a Beast, that you would think you saw a Swine in Buff, or a dead Ass in a Lyons skin? what a dishonour is it, that he should take up the Porters sin, and discharge Oaths instead of other Ammunition? and let fly upon the Cross, which has been the Ornament of Scepters and Banners? and imitate the impertinent Malice of that Infidel that stuck Christ's side with a Spear? In a word, what a shame is it, that men, for whom States and Empires cannot afford Trophies enough, should be Beleaguér'd and Vanquish'd by their Lusts; and that they who fear not the threats of a Cannon, or the face of Death, should not be so much as Beauty-proof, but captivated by the very Looks of a Female Enemy? When you see a *Sampson* putting off his Laurels of Victory, and yielding up his Locks to the Scissers of a *Dalilah*: When you see an *Hercules* submitting to carry *Omphale's* Slippers; an *Athamericus* stooping down to tie his Mistresses Shoes, a *Sardanapalus* exchanging his Sword for a Distaff; a *Cæsar* and an *Anthony*

led in Triumph by a Defenceless *Cleopatra*; and the Flower of all *Greece* taking up Arms for the sake of a Noble Whore; what shameful Instances do you not see of folly and degenerate Natures, which are so far from becoming the Chieftains and Masters of the Artillery, that they are reproachful to the rudest *Tyro*, and to the meanest Rank of Drudges that attend the common Baggage.

So that were only the Grandeur of your Society concern'd, Vertue and a Good Conscience is necessary in a Souldier, to make him the more Honourable and Illustrious.

2. But, secondly, If he doth consider the Dangers which meet him in the Face, he will find another necessity for it, to make him the more Valiant. The Apostle, speaking of those Religious Champions of old, tells us, *That through Faith they subdued Kingdoms, out of weakness were made strong, waxed valiant in Fight, and turned to flight the Armies of the Aliens*, Heb. 11. A firm Belief in God, when 'tis Harnessed with Good Works, is a sturdy, puissant, and victorious thing. But Vice makes men Sneaks and Cowards; and a Wing of Miscreants have just Reason to flee, when Death is coming out of the Muzzle of a Gun, or upon the Point of a Sword; because the formidable appearance of
Hell.

Hell is coming too; and then the hearts of Irreligious men will Recoil, and evil Consciences will run into Pits, or Woods, or into any Corners on this side the Territories of the damned, and out of the reach of him whose Name is *Legion*.

It is not to be denyed, but there is a sort of audacity and fool-hardiness, which is a resemblance of true Valour, and which the vilest of men are capable of, either by reason of the heat of a sanguine Constitution, or through the prevalency of wrong Principles, which hurry them headlong upon danger, or through Malice and Spight against Government, or through a necessity of Effrontery, when their Fortunes are desperate, or their Persons are environ'd with straits and unconquerable difficulties, or the like: And so *Turks*, and *Jesuits*, and *Heathens* themselves have been bold; and our own Histories of the late Times afford us Instances of many who did not dare to be loyal and good Subjects, but yet did dare to be Traytors, Regicides, and Devils in the shape of men. But this is a brutish sort of Bravery, like the Valour of an Horse, that rusheth into the Battel without fear or wit, or consideration of a Spears point. But let the *Impetus* be once over, let the Wretch come soberly to debate his present Affairs, and to take a

true prospect of his future state, then his spirits will Flag, and his stoutness will be Crest-faln; and take it for a general Rule, that none shall undertake an Enterprize with so much readines, or engage in a Rencounter with so much fortitude, or maintain his Ground with so much constancy, or defie the Roarings of the Field with such a fixt resolution, as the man who is Girt about with Integrity, and to whom a Good Conscience is a Coat of Mail: ὁ ἐγὼς Θεῷ ἐνδύεται Σάρατον ἀνελύθη, καὶ ἀποτίθηται Σαρῶν, as *Maximus Tyrius*, the Pagan Philosopher, said, *He that loves God receives death willingly, and is not cow'd at its approaches, but keeps his Station, and his Post, with a Steel'd Courage.*

3. Let me add, thirdly, that none shoulders off an Enemy with such success, or Crowns his Feats of Arms with such prosperity; because his whole life is a Prayer, whereby he offers Violence to Heaven, *quasi manu facta*, (as *Tertullian* speaks) Besieging and Battering it, as it were with a mighty Host: And on this score too, Vertue and a good Conscience is necessary in a Souldier, because it maketh him the more Victorious.

'Tis true; a good Cause, and good Men, and good Souldiers do not always succeed. A *Senacherib*, or a *Nero*, or a *Cromwel* may win the day,

day, when Providence intends to bring a People under the Harrow and the Saw: Then indeed God passeth Sentence, as a Judge; but generally with good men he helpeth as a Confederate and a Party. The care of good *Joshua* was, that himself, and his whole house, and all *Israel* might serve the Lord, and Victory still waited at his Heels, and, like that Centurion's Servant, *Mat. 8.* 'twas at his beck and command; so that within the compass of a few years, more Conquests were made, more Kings vanquish'd, more Crowns won, and more Scepters were broken by that one General, than, perhaps, the twelve *Cæsars* at *Rome* ever saw. So also we read of *David*, that he was a man according to God's own heart, and from the Age of a Stripling all-a-long he got Victories after Victories, (over the *Philistines*, the *Amalekites*, the *Moabites*, the *Ammonites*, the *Syrians*, and the rest) some by his Sling, some by his Sword, some by the Terrour of his Arms, all by the Blessing of God, as the Brabium and Prize which he obtained by his Zeal for Religion. Not to speak of other Victorious Captains among the *Jews* (who were therefore Victorious Commanders, because Pious Men;) it is clear, that in the Infant-times of Christianity, though the Holy Professors of it were hated, harrassed, and great numbers of them

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* *Tert. de
Cort. Mil.*

Apol. 2.

cut off by the Heathens, yet were they so serviceable to them in their Wars, that the Brunt of the Battel was wont to lye upon them. Whereas others were Lyons in Peace, but Harts in War, (as * *Tertullian* speaks,) the Christian was their only trusty Souldier; so that though the Infidel hated them for their Religion, yet did they make use of them for their good service; witness the Army under *Julian*, which was most of them Christians; and the *Theban Legion* under *Maximian*, which were Christians; and the *Fulminatrix Legio*, under *Antoninus*, which were Christians; to whose Piety the Romans were so indebted, that the Emperour, writing to the Senate, told them in his Letter (a Copy whereof we have in *Justin Martyr*,) that the Christians saved his whole Army from destruction at that time, when he was in the bowels of Germany. For all being ready to perish for want of water, the Christians fell down upon their Knees to Prayer; and thereupon plenty of Rain fell down straight, which preserved the Roman Forces; but Hail mingled with Fires fell down in abundance on the Heads of their Enemies. And thence it was (as some conceive) that That Legion of Christians was called, the *Lightning-striking Legion*.

You see by this time, how necessary Religion and

and a good Conscience is for a *Souldier*.: It makes him the more Honourable in his Office, the more Valiant in his Expeditions, and the more Victorious in the Event.

And when I have said this, you may think that in effect I have said all. But yet, to come somewhat closer home in the Resolution of this Question in my Text, there are some particular things which must fall under the Consideration and Care of a *Souldier*, that the Formidable Issues of his Warlike Undertakings may be legitimated.

No doubt, but upon certain Occasions, and in certain Cases, Wars may be lawfully Levyed. These *Souldiers* which came to *John* here, were not order'd to lay down their Arms, but to do no Wrong, and to be content with their Wages: And *Cornelius*, that was made a Christian by the Ministry of *S. Peter*, was not directed to lay down his Commission, but continued a Centurion still. And the Truth is, Wars between States are of the same Nature with Law-suits between Private Persons, only the Charges and Cost are much more considerable, by how much Blood is more valuable than Money. Now as Appeals to the Magistrate are lawful, so are Appeals to

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the *Sword*, when the Accounts and Considerations are weighty, and there is no other possible way of redress.

Yet the lawfulness of War notwithstanding, there are three things chiefly which every Military man is bound in Conscience to have a careful Eye unto. 1. The Authority, by Vertue whereof he enters into the Field. 2. The End, to which he imployeth his Arms. 3. That Obedience and Fealty which he oweth to the Magistrate, throughout the whole course of his Actions. Of these briefly, that I may not hinder your March.

1. For the Authority : it must be just and lawful. *All they that take the Sword shall perish with the Sword*, saith our Saviour, *Mat. 26. 52.* meaning such as take it of themselves, and snatch it into their hands, being not called unto it by due and competent Authority. For God being the sole Author of our lives, the Power of life and death is Originally in him alone; but Derivatively in those to whom he hath delegated this Power by special Commission; and they are those whom *S. Paul* calleth the *Higher* (or the Supreme) *Powers*, *Rom. 13. 1.* where he meaneth the Person of the Magistrate in chief, who is legally

gally constituted, and hath gotten the Authority into his hands, not by Usurpation, but by Law and Right; the Independant and Rightful Magistrate in every Nation, *whether it be the King as Supreme*, 1 Pet. 2.13. Now he is called the Minister of God, because the *Sword* which he beareth is put into his hands by the Authority of God alone, to be drawn by him, and to be put into the hands of his *Subjects* by his Warrant; so that whosoever shall enter into dangers of his own life, upon his own head, is a Murderer of himself; or shall take away the life of his Neighbour, without the Command or leave of his *Sovereign*, is a Murderer of another. And upon this score, I stick not to say, That the Unnatural War which was raised lately by the Long and Disloyal Parliament, was a direct Rebellion; and (they having not the Power of War legally in their hands) all such as did engage by pretended Commissions from them, were (notwithstanding their *Saintships*) so many Formal Murderers, and were actually guilty of all that Blood-shed, for which, for ought I know, the Ax is now laid to the Root of the Tree; which as it ought to be a Terrour to all Representatives of the People for the future, so it ought also to be a warning-piece to every Subject (especially to every Soul-
C dier)

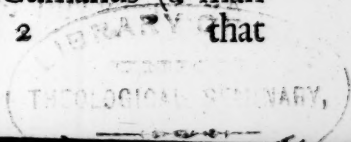
dier) to take diligent care (as he will answer it to the Lord of *Hosts*, who will one day make Inquisition for Blood) that he Sound not to the Battel, or run into it, but by the Commands of due and lawful Authority.

2. A second thing he is to do, is to consider the Ends of his Martial Undertakings, whether they be lawful and good too; for the End serveth very much to denominate an Action either good or bad. Now if a man enters himself into the Muster-Roll out of a sincere design to serve his King, to preserve Peace, and to defend his Country from Foreign Invasion, or Domestick Insurrections, either by preventing, or by suppressing the Hostilities of evil men, the End is good, and the Action is just, honourable and excellent.

But then, first, for a man to aim at mens lives for Spoylsake, to Trail for Plunder, and to Advance for Pay, as the main end of his Military Services, is a vile and a base thing; because Violence is not to be a man's ordinary Trade for a Livelyhood; nor is it to be imagined, that he was born into the World, that he should live only by slashing and wounding, and cutting mens Throats. To which purpose some learned men have

have noted upon my Text, That had these been
 such *Souldiers* of Fortune, as lead a Mercenary and *V. Grot. in*
 Belluine life, and rove up and down, hewing and *Loc.*
 hacking meerly for Booty sake, the Baptist would
 have given them another kind of Answer, and
 sent them from their Quarters, as a sort of Inhu-
 mane and Barbarous Villains.

So, secondly, for men to Rendezvous with a
 design to make Havock of the true Religion, is
 a most Wicked and Damnable thing; for the
 Charge here, *Do Violence to no man*, does rather
 restrain Souldiers from doing Violence to the
 Men of God, and to the Faith of Christ. None
 can, but with a most guilty and fear'd Con-
 science, be a Pioneer in this sense, to Blow up
 Religion, or to Undermine the Church, which is
 the Pillar and Ground of Truth, *1 Tim. 3. 15.*
 These *Jewish Souldiers*, though they were men
 of large Consciences, and of Iron Hearts, yet
 they abhorred the very thoughts of turning
 the Point of their Swords upon their Country-
 men, and would chuse to endure any Punish-
 ments, rather than they would strike a Blow to the
 prejudice of their *Native Religion*. Nay, *Josephus* *Antiq. l. 20.*
 tells us, that, *When an Heathen Souldier had by c. 4.*
chance found the Books of Moses, and tore them in
pieces, the Roman Procurator, Cumanus (a man
 C 2 *that*



that hated the *Jews* sufficiently, but) *was so ashamed of the Fact, that to revenge the Affront which had been offered to God himself, ordered the prophane Wretch presently to be beheaded.* What an horrid thing would it be, should You that have been Train'd up in the best Reformed Church upon the Earth, (a Church, which, though Militant, was never yet the Mother of *Rebels*, should You at last) espouse a Quarrel against her Bible, against her Sacraments, against her Faith, or against her Members? When the *Thebean Legion* of old was commanded by the Emperour to fall upon their Fellow-Christians, rather than they would wound their own Consciences by such an Act of Impiety, they were content first to lay down their Arms, and then to offer up their own Necks for a Sacrifice. In those times more or braver Martyrs were not to be found, than what were bred in the Field. They were a *Safeguard* to their Prince, and an *Honour* to Religion, and counted it *Honourable* to dye for Religion; but if once Religion was to be persecuted, no Inducements in the World could prevail with them to lift up a Weapon, or so much as a Finger against it.

I have the more insisted upon this, because the Ax is now laid to the root of Tree: Not only
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the Ax of Gods Judgments, but the Ax of some mens Malice too, who design to extirpate our true Religion, to Hew it all down at once, and to make destruction of Root and Branch. To assist and join with such Engineers, is a most impious and sacrilegious thing.

And let me add, thirdly, That to take up Arms rashly, and without or against due Authority, meerly for the Defence of the true Religion, is unwarrantable and unlawful. For Christ's Kingdom is not of this World; and for that Reason his servants are not to fight for him, because his Kingdom is not from hence, *Joh. 18. 36.* He left the Power of the Militia in the same hands where he found it. And Christians are not to snatch that Power into their own hands, to maintain the Cause of Religion, and to decide Controversies in Divinity by the Edge of the Sword. Though some have fought for an *Alcoran*, others for a *Legend*, and others for a *COVENANT*, yet no Pretences, no Cause, no Church can justifie such violent and arbitrary Proceedings, no, not for the sake of the Gospel; *For we do not war after the flesh, neither are the Weapons of our Warfare carnal*, saith *S. Paul*, *2 Cor. 10.* And elsewhere shewing the Christians Arms, he mentions Truth, Righteousness, Charity, Faith, Hope,



Hope, the Word of God, and Prayer ; and of these he saith twice together, that it was *the Armour*, and *the whole Armour of God*, Ephes. 6.

That *Souldier* then that will keep a good Conscience as his Sentinel and Guard, must consider first the Authority by which, and then the Ends for which he undertaketh a Martial Employment. And according as those Ends are either Good or Evil, so are his Undertakings either honest or sinful.

3. There is now but one thing more you are to consider of; *viz.* That Obedience and Fealty you owe to the Supreme Power under whom you act. For it is required, as in a Steward, so in a Souldier, that he be found faithful: Neither a Deserter, nor a Traytor. *Let every Soul be subject*, saith the Apostle, *Rom. 13. 1.* where he taketh in men of all Ranks and Qualities, whether in an Ecclesiastical, or in a Civil, or in a Military Station: and *whosoever resisteth* (either the Authority or Person of the King) *shall receive to himself damnation.* A dreadful Sentence: because Subjection is a most necessary Duty. And this the Primitive and best Christians were so careful to observe, that notwithstanding the impious Persecutions, and the unheard of Cruelties

elties of their Princes; though some of them were Infidels, some Hereticks, one of them an Apostate, and most of them Oppressors and Persecutors of Religion, yet Christians (and even those who had Swords in their hands) resolved to undergo all Miseries and Torments, and a thousand Deaths, rather than they would make any the least Resistance. Nay, notwithstanding the prodigious numbers of Christians too; though (as *Tertullian* tells us expressly) *Apolog. c. 37.* Christians filled the *Roman* Empire, their Cities, Islands, Castles, Towns, Councils, Palaces, Senates, Courts, and their very Camps too, so that they could have ruin'd their Enemies even without the use of Arms, and meerly by holding off from their services; yet so true were they for Conscience sake, that not so much as one Christian did ever offer (in those days) to Rebel. And of this we have two very memorable Instances: The one in *Julian's* Army, which consisted for the most part of Christians; who, notwithstanding those intolerable usages, which they, and the whole Christian Religion, received at his hands, yet never so much as attempted to use those advantages they had, either to attack his Person, or to invade his Prerogatives, nor lifted up their hands, but in Prayer for the Emperour,

Fuch.
Lucd.

perour, when a Pagan, an Apostate, and their inveterate Enemy. The other is in the *Thebean* Legion (I mentioned before) consisting of six thousand six hundred sixty six Souldiers, and all of them *Christians*, and, had they not been so, enough to have been successful *Traytors*. But after too several Decimations, each Tenth man being kill'd upon the spot, for refusing *Maximian's* most unjust Commands, they meekly yielded up themselves (the whole Body of them) to be cut in pieces at their Enemies Feet, thereby shewing unto all men, and especially to men of War, how necessary it is for such, as are once Matriculated into the Service of Christ, to live good Subjects, and, if need be, to dye Martyrs.

By this time, Beloved, you cannot but see your Duty, if you enquire, as those Souldiers did in my Text, *And what shall we do?* When the Ax is laid to the root, the best way to keep the Tree from falling, is to prevail with God to take his hand off; and the way to that, is not to murmur and complain of the Danger, but for every man to do his Duty in his Place, and to move regularly in that Sphere where Providence hath set him. You are Christians, Citizens, and Souldiers, and your Society is a Nursery

fery of Valour: Men, in whom our Sovereign doth repose much Trust, and on whom the whole Nation may at this time have fixt their Eyes, observing your Motions, and which way you will lead others, whether to the Right, or Left. Your care ought to be the greater, in the prudent and Christian Government of your selves, that you give not Fire to those, who are ready to receive any little *Spark*. Hercin then Exercise your selves principally, as good *Souldiers* of Jesus Christ, to keep a Conscience void of Offence both to God and Man. The Word of God is the great *Standard* whereby your Consciences must be guided; and that Word tells you, that you are to *render to Cæsar the things that are Cæsars*. That Word tells you, That *Sedition* is a work of the Flesh, and that Rebellion is as the sin of Witchcraft: That Word gives them the Character of *Reprobates*, and ranks them in *Jannes* and *Jambres's* Society, that resist the Truth. That Word calls them the Enemies of God, who have evil will at *Sion*, and are Enemies to the Church, to whom Kings are bound to be Nursing-Fathers. And that Word requires you, as to Fear God, so to Honour the King, and not to meddle with them who are given to Changes. Take heed therefore

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that

that you leap not over your Lines, or break your Ranks, or run cross to the Laws of your great Commander, lest you be found even to Fight against God. Beware that for the sake of Liberty, you engage not against Authority; that you plead not Conscience to destroy Obedience; and that you pawn not your Souls as Hostages, under a pretence of Redeeming Religion: But let the Faith of Christ be your Buckler, and Trust in God be your Helmet, and whatsoever is just, and pure, and honest, and lovely, and of good report, be the rest of your Accoutrements; and then will the *Spirit* of God be your Strength, and the Providence of God will be your Banner, and a Crown of Righteousness will be your Prize, and the Kingdom of Heaven the Place of your Everlasting Triumphs. *To which Kingdom, God of his mercy bring us all, for Christ Jesus his sake, the Prince of Peace, and the Captain of our Salvation: To whom be Glory and Dominion, world without end. Amen.*

F I N I S.

